

Heritage & Destiny

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EDITORIAL

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Cover

Odin riding Sleipnir during the Twelve Nights of Yule. (From *Islandske handskrifter og dansk kultur*, Copenhagen 1965).

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Why we need a cultural revolution

MORE AND MORE people concerned with the regeneration of Britain and those nations of kindred racial stock are at last beginning to take an increasingly positive and intellectual approach.

Hatred and resentment can be easily and justifiably evoked, but no successful and enduring cause can be built on such negative attitudes alone. This reorientation was thus vital, but it is not the only reorientation necessary.

All the great national movements of history have been preceded and accompanied not only by intellectual but by cultural developments. In whatever form such movements have eventually culminated, they have been strongly associated with parallel efforts made by poets, artists, musicians, writers and other creative and talented people.

Great movements are not at base a question of policies but of values, and values are enshrined not so much in intellectual theories as in cultural images.

The 'Cultural Bolshevism' projected through certain films, plays and music has had far more appeal than any turgid Anarchist or Marxist tract. And so for us the heroic ethos exemplified, for example, in the sagas, provides a vivid demonstration of the code with which we identify and which we struggle to emulate.

In modern times our culture has been distorted to conform to alien values. A cultural revolution must, therefore, occur if we are to free ourselves from these alien values, and reassert the Promethean spirit of Western man. This revolution is not only necessary to our survival in a hostile world, but to any kind of real progress.

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Business as usual

"We are becoming more socialistic and they are becoming more capitalistic and somewhere in between there is a meeting ground."

THE above comment on the non-Communist and Communist worlds was attributed by the *Daily Telegraph* (8 September 1980) to Dr. Armand Hammer, chief of Occidental Petroleum, a Capitalist with Communist connections who is in a good position to know. According to the *Daily Telegraph*: "Few men are likely to have had as much influence in the White House and the Kremlin simultaneously."

Hammer's grandfather, the paper further reported, "was a millionaire Jewish ship-builder in Russia" who emigrated to America after losing his fortune.

Hammer apparently renewed the family association with Russia when in 1921 he went there to help combat the famine and epidemics which were sweeping the country in the wake of the Bolshevik takeover. Once there he seized upon the commercial opportunities, and imported wheat in exchange for furs, hides and caviar. Lenin granted him the first concession given to a foreigner, and Hammer began to amass a fortune which he was allowed to take out of the country in the form of paintings, tapestries, silver and jewellery.

Hammer has been a close friend of Lenin, Krushchev and Brezhnev, is an admirer of Margaret Thatcher, and was a covert (and thus illegal) contributor to Richard Nixon's 1972 presidential campaign — for which he was fined and placed on probation!

Some Capitalists engaged in the promotion of East-West trade have, like Jacob Schiff, had some degree of sympathy with the Communist cause. Others, like Henry Ford, opposed the Soviet Union but still set up plant there. It would seem that the overriding motivation for Capitalist involvement was, therefore, a simple desire for profit — a desire fully in accordance with the short-sighted ethic of Capitalist greed.

The Soviet Union has been a particularly attractive area for Capitalist investment, because of its controlled labour force and lack of free trade unions. Cheap-labour goods produced in Eastern Europe and dumped on the non-Communist markets outside have also helped multinational firms to suppress

wage levels in the non-Communist world, a system examined in Levinson's *Vodka-Cola*.

Now the Soviet Union has emerged as a Frankenstein monster with the power, perhaps, to overwhelm the non-Communist world where those self-same Capitalists who have made it all possible are based.

Some Capitalists like Hammer no doubt seek to synthesize the Capitalist thesis and the Communist antithesis by integrating the two systems. This desire is understandable. Western Capitalism has, after all, a big investment in the Communist world, and that is best served — at least in the short term — by the maintenance of stability. In order to maintain that stability it is necessary to support, and even to strengthen, Communist domination through continued aid and trade.

Despite all the fatuous rhetoric about 'human rights' and the boycotting of the Olympics, this policy is still uppermost in

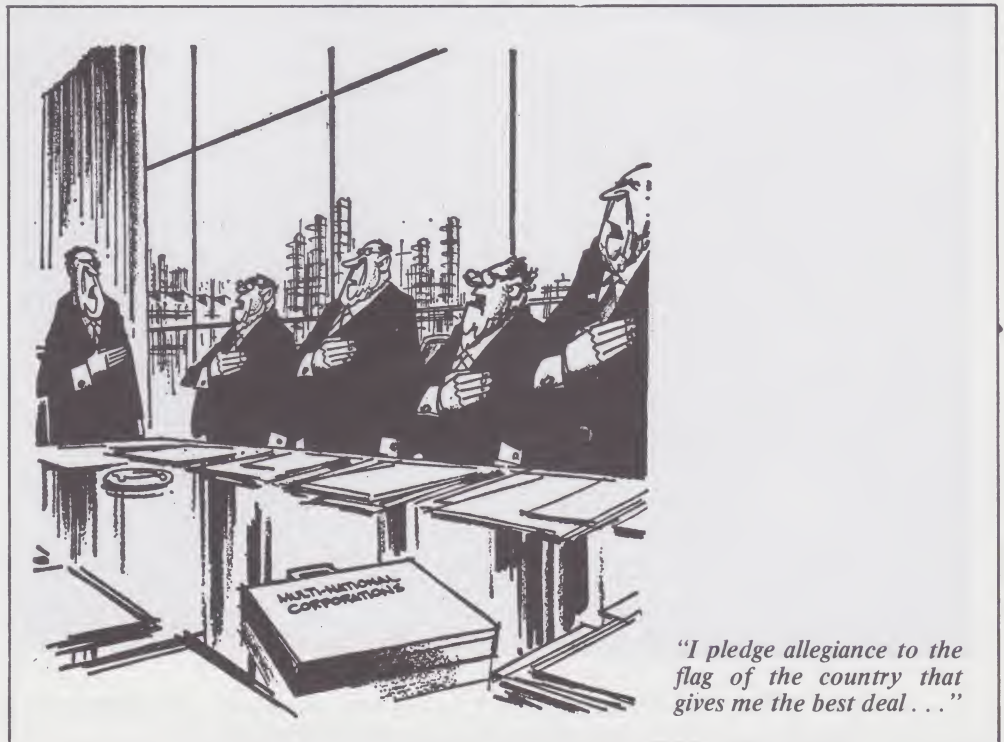
American and West European government circles. At the time of writing (September 1980) Carter was planning to prop up Communist rule in troubled Poland by granting increased US Government agricultural aid in excess of that applied for by the Polish regime itself!

Such economic aid helps the Poles to service their debts to private — but influential — bankers in the non-Communist world. It is the old story of using taxpayers' money to guarantee the profits of the 'banksters'.

Other Capitalists, possibly fearing that the Soviet Union is 'out of control' are using their mass media mouthpieces to whine about the persecution of Jewish dissidents and to scream — rather belatedly — for increased defence expenditure. Their change of tune has been paralleled by the mass migration of former Marxists and 'liberals' into the ranks of the so-called 'Neo-Conservatives'.

The Soviet Union is an enigma, and the relationship to it of the Capitalist world is even more of an enigma. We cannot help feeling, however, that what we are witnessing is essentially a family quarrel, and that the argument revolves around purely what is best for Capitalism and the cosmopolitan clique that controls it.

Whether the policy of the non-Communist world towards the Soviet bloc is to continue to be one of 'Détente', or whether 'Détente' will give way to a renewal of the 'Cold War', we can be sure that the interests of European Civilization and the race which created it are not on the list of considerations.



HISTORY

IVAN PAVLOVITCH OUMOW-KHAVANSKY

Tannenberg: graveyard of a generation

*Russia's Verdun paved way
for Bolshevik coup d'etat*

*"Now God be thanked, Who has matched us with His hour,
And caught our youth, and wakened us from sleeping."
— Rupert Brooke*

*The author of this article is the White Russian
grandson of an Imperial Consul to Alexandria.*

IN August 1914 mass suicide became fashionable throughout Europe. With a fervour unparalleled in history, millions of young Europeans donned uniform and marched with bright-eyed ardour into the holocaust.

Light of heart and echoing Rupert Brooke's words they poured out of the universities of Europe, the Sorbonne, Oxford, Heidelberg, eager to enlist, in the conviction that this war to end all wars was the prelude to a new and better era. In that last, glorious summer of the old world who among those huge crowds in Trafalgar Square, the Place de la Concorde, the Alexanderplatz, rapturously



acclaiming the outbreak of hostilities, could possibly have foreseen the holocaust that was to consume the flower of a generation of European youth?

Such forebodings were far from the minds of the excited crowds lining the Nevsky Prospekt in St. Petersburg as they cheered the élite Guards regiments of the Imperial Army parading through the capital. That August, throughout the immensity of Russia, long columns of grey and green clad reservists sang as they marched along dusty roads to provincial railheads where they entrained for the front. For most it was to be a one-way journey.

The whole Russian people seemed united as never before. Only nine years previously, after the disastrous Russo-Japanese War, when whole army corps had mutinied and the entire Baltic fleet had been sunk at Tsushima, the nation had trembled on the brink of outright revolution. For a few weeks in 1905, it looked as though the Empire of All the Russias would disintegrate into a seething chaos of mutinies, strikes and demonstrations. Yet, somehow, Russia emerged from the crisis and, during the next nine years, made enormous strides in social and political reform and in industrial achievement. By 1914, few observers would have predicted revolution in Russia: political agitation and industrial unrest had dwindled to insignificance and the way forward seemed one of reform, progress and modernisation. The industrial basis of modern Russia had been laid, and millions who had been liberated from serfdom half a century earlier had become members of the prosperous Kulak land-owning class which actually



A Cossack sotnia at rest near Königsberg. The Cossacks lived in military communities. They were superb fighters and renowned horsemen, but also rather indisciplined.

owned most of the agricultural land in Russia at the time war broke out.

The prevailing mood as Russia entered the War was accurately conveyed by the French Ambassador to St. Petersburg, Maurice Paléologue:

"The War seems to have created an extraordinary wave of patriotism among the Russian people. In Moscow; Yaroslav . . . in fact everywhere — there are the same popular demonstrations, the same grave religious enthusiasm, the same impulse to rally around the Tsar, the same faith in victory, the same exaltation of the national conscience. No opposition, no dissentient voice . . . the bad days of 1905 seem to have gone from the memory of all. The collective soul of Holy Russia has never manifested itself so forcibly since 1812."

. . . for Lenin and his fellow Bolsheviks brooding in their Swiss exile the dialectic of the class struggle seemed to have gone awry.

The first shot of the war was fired in Sarajevo, June 28th, when the heir to the Dual Monarchy of Austria-Hungary, the Archduke Franz Ferdinand, was assassinated by a young Bosnian fanatic. From that moment the whole complex structure of alliances and diplomatic entanglements that had arisen since the time of Bismarck began to collapse, and, one after the other, the European powers were inexorably drawn along the road to Armageddon. Russia — the one nation that had everything to lose from war and nothing to gain — became embroiled in the vortex of ultimatum and mobilisation partly because of ethnic ties with the Slavs of Serbia, threatened by imminent Austro-Hungarian invasion, but largely because of her commitments to France.

VIRTUAL DEATH SENTENCE

French investment in Russia in the years preceding the War had been immense, but there was a price to pay: the Entente obliged Russia to take the offensive against Germany as soon as possible in the event of a German invasion of France. And as the international crisis worsened, the French President, Raymond Poincaré, emphasised just how vital the alliance was to the security of his country by embarking on a state visit to St. Petersburg. Shortly after the declaration of war, Ambassador Paléologue personally urged the Tsar to implement the treaty without delay unless the French Army was to be overwhelmed by the 'formidable' onset of 25 German corps:

"He replied emphasising each word, 'The mobilisation is complete, I shall order an advance. My troops are most enthusiastic. The attack will be pressed with the greatest vigour. No doubt you know that the Grand Duke Nicholas is extremely forceful.' Grand



GENERAL RENNENKAMPF

Duke Nicholas, uncle to the Tsar and C-in-C of the Russian armies, went even further, 'I shall order the offensive as soon as the operation is feasible . . . perhaps I shan't even wait until the concentration of all my corps is complete.'"

On that fateful phrase hung the destiny of hundreds of thousands of young Russians. For them, the decision to commit the Russian Army to an offensive before mobilisation had been completed was a virtual death sentence.

The decision stemmed from the basic strategic premises underlying the outbreak of a general European war. Germany was confronted by the nightmare her architect, Bismarck, had long sought to avert — a war on two fronts, with less numerous but well equipped French armies in the West, and numerically superior but qualitatively inferior Russian armies in the East. Since it would take the ponderously slow Russian war machine several months to mobilise and concentrate its armies effectively, the answer, as outlined in the Schlieffen Plan, was to strike first at France. Some four-fifths of the forces at Germany's disposal would overrun Belgium, turn the French left flank, and, in a vast scything movement, encircle Paris, severing communications with the British Expeditionary Force and pushing the French armies back on their own defensive lines along the Vosges and Jura. In brief, France was to be knocked out of the War before the Russians could mobilise huge armies for a 'steamroller' offensive on the Eastern Front.

The Schlieffen Plan was bold in its conception, but its successful execution

depended on leaving Germany's eastern frontiers, particularly the historic province of East Prussia, virtually undefended. What neither Count von Schlieffen, nor the German Chief of Staff, Count von Moltke, had taken into consideration (being eminently rational practitioners of an exact military science) was the possibility that the Russians would be irrational enough to launch an invasion before their mobilisation had been completed.

Yet, on August 17th — when only a third of the available Russian forces had reached their positions — forward units of General Pavel Rennenkampf's First Army were pouring into East Prussia and driving north of the Masurian Lakes towards Königsberg. And south of the sprawling lakes, a natural barrier between Russian Poland and German East Prussia, lay the Russian Second Army, commanded by General Alexander Samsonov, poised to advance northwards and cut off the German forces in East Prussia from the Vistula River.

GUMBINNEN

The German Eighth Army defending East Prussia was commanded by the elderly General Max von Prittwitz, who owed his appointment to the belief of the German General Staff that all would remain quiet on the Eastern Front for some months. His four army corps of 210,000 men and 600 guns were outnumbered both by the Russian First Army's 246,000 men and 800 guns and by the Second Army's 289,000 men and 780 guns. The only option open to von Prittwitz was to deal with each Russian army in turn, and, on the 20th, urged on by the headstrong commander of the First Corps, General von Francois, he attempted to block Rennenkampf's advance at Gumbinnen. Von Mackensen's outnumbered 17th Corps was ordered to attack the Russian centre, and, lacking adequate artillery support, the German infantry was repulsed with heavy casualties. The collapse of the counter-attack unnerved von Prittwitz and he resolved to withdraw to the Vistula and abandon all of East Prussia to the enemy . . . however, his Chief of Staff, Colonel Max von Hoffmann, succeeded in dissuading him from a premature retreat which would have been disastrous for Germany.

For a few days it seemed that the land that had been wrested from the Slavs by the Teutonic Knights of eight centuries earlier was about to be overrun by the Russian armies. A tremor of alarm ran through the German General Staff . . . no amount of victories in the West could compensate for the loss of East Prussia. Already refugees were streaming across the Vistula — and if the Vistula could not be held, what was

HISTORY

there to prevent the Russians from advancing on Berlin itself?

At Supreme Headquarters in Coblenz, von Moltke acted promptly; he recalled the dithering von Prittwitz, and, on August 22nd, he ordered General Erich Ludendorff — who, four days earlier, had taken the Belgian fortress complex at Liège — to proceed east in a special train. Nominally, command of the Eighth Army in East Prussia was entrusted to a general brought out of retirement, Paul von Hindenburg, but, as his Chief of Staff, Ludendorff was expected to take personal control of the situation.

Even as the train carrying Hindenburg and Ludendorff to Marienburg was speeding across Germany, the situation in East Prussia was worsening with the Russian Second Army in the south moving across the border from Poland along a sixty mile front. After the encounter battle at Gumbinnen, General Zhilinski at Army Group Headquarters in Bialystok was convinced that the German Eighth Army was in headlong retreat towards the Vistula. Although Rennenkampf in fact was failing to remain in contact with the Germans, Zhilinski ordered General Samsonov's Second Army of nearly 300,000 to hasten its progress northwards into the brooding forests and scattered lakes of the Masurian Plateau.

At first, the mood of the Russian troops of the Second Army was jubilant . . . but the initial euphoria quickly gave way to leaden fatigue among the hundreds of thousands of exhausted reservists trudging day after day in stifling heat and choking dust. Indeed, the advance of the Second Army into East Prussia could best be described as a chaotic migration of innocents. Few of the line regiments were adequately equipped, and lines of march had been chosen so haphazardly that battalions, companies, regiments and divisions found themselves entwined in almost inextricable confusion. But, above all, the most acute problem arose from the lack of an efficient commissariat: little forethought had been given to the needs of the advancing columns for fresh rations and many units had been marching ten days from railheads in Russian Poland without any kind of re-supply. Unlike the professionalism of the Prussian Officer Corps tempered by the practical experience of the Kriegspiel (field exercise) the Russian Army had little practice in manoeuvres involving whole army corps across such a broad front.

The worst failings of the Russian Army lay in the fields of communications and intelligence gathering; with rare exceptions, transport was horse-drawn, and generally the only means of communicating orders was by a mounted staff officer — sometimes a regiment would not receive its orders for the day until the evening. A rudimentary

radio network existed, but, to the incredulity of the listening Germans, the Russian signals were sent 'in clear' providing German field intelligence with regular reports on the deployment and movement of the Second Army. On the other hand, the Russian intelligence arm was almost non-existent: whereas the Germans made use of aerial reconnaissance, Cossack sotnias patrolled ahead of the Russian columns but were more inclined to pillage than assess the tactical situation.

ENCIRCLEMENT BY TRAIN

Samsonov's Second Army was wandering into East Prussia like a blindfolded bear stumbling into a trap . . . a trap devised by Ludendorff and Hoffmann. A number of uncoded radio signals between Samsonov and Rennenkampf had been intercepted, which not only gave the dispositions of the Second Army, but, more important, revealed that the First Army was not moving forward in support of the main thrust from the south. The decision arrived at simultaneously by Ludendorff and Hoffmann was to take advantage of the excellent interior lines of communication in East Prussia offered by the network of railway main and branch lines, and concentrate the three Corps of the Eighth Army in a vast encircling deployment around the Second Army. A single cavalry division was left to cover Rennenkampf in the east, while the First Corps of von Francois was shunted across East Prussia by way of Insterburg, Königsberg and Marienburg. It was a brilliant example of the German mastery of logistics: the long troop trains rattling through the night at perilously close intervals clattered over points and down branch lines, bringing each battalion within a few miles of its new positions.

In less than forty hours the entire First Corps had detrained at Deutsch Eylau and Neumark within striking distance of Samsonov's left flank. Meanwhile, in a series of forced marches, von Mackensen's 17th and von Below's First Reserve Corps were driving south-westwards through the Masurian Lakes, threatening the right flank of the Second Army at Ortelsburg. In order to lure Samsonov's forward corps deeper into the forests and lakes of the Grünfließ Forest towards their envelopment and destruction, the German centre was deliberately weakened and the 20th Corps was ordered to retire from the village of Tannenberg. The trap was set, the two pincers either side of the advancing horde were ready to snap.

At midday on August 26th, the first clash occurred when the Second Army's right-flanking Sixth Corps encountered the two German Corps moving down from

Gumbinnen. General Blagovestchensky's Sixth Corps found itself pinned down on the road running along the eastern side of Lake Bossau by lethally accurate shelling from von Mackensen's artillery. Caught in extended line, with no room to manoeuvre, the Russian battalions made repeated attempts to break out . . . thousands of men tried to wade through lake and marsh to escape the intense bombardment, only to provide easy targets for the German machine-guns. By nightfall, the Sixth Corps had practically disintegrated and a confused mass of men, horses and wagons was choking the roads to the south . . . the right flank of the Sixth Army had been turned.

Realising that the Germans were not, after all, retreating towards the Vistula, Samsonov sent a despatch to Zhilinsky suggesting a temporary halt until the Sixth Corps could make contact with the First Army. From Army Group Headquarters, several hundred miles away, Zhilinsky tersely retorted: "Stop acting the coward and resume the offensive." Hoffmann was well aware of the animosities that divided the Russian commanders, and, in particular, had counted on the long-standing enmity between Rennenkampf and Samsonov ensuring a lack of co-operation and co-ordination between the two Russian Armies.

Meanwhile, the leading columns of the Russian centre were streaming northwards unaware that they were plunging deeper into the jaws of a trap. The farthest penetration of German East Prussia was made by the men of the First Neva Regiment who marched into Allenstein and were amazed to find the town empty of German troops but full of civilians going about their everyday business apparently unconcerned by the War.

On the morning of the 27th, the hammer blow of the German counter-attack fell on the left flank of the Second Army at Usdau. At precisely four in the morning, the artillery of von Francois' First Corps opened a terrifying barrage on the Russian positions. For hour after hour the German howitzers and heavy calibre field guns pounded the shallow trenches where stunned Russian infantry clung to the earth and waited with Slavonic fatalism to be torn to bits. Some units virtually disappeared under the shelling, unable to shelter from blast and shrapnel because they were inadequately dug in. Before noon, the Russian First Corps at Usdau had withered away and the battle had been won by artillery alone . . . now the left flank of the Second Army had been turned.

But, even as the fate of the Second Army was being sealed, a decisive turning point in the War had been reached. Hundreds of miles away at Coblenz, Moltke had made the fateful decision to detach two army corps from the First Army, on the extreme



A rough sketch-map of the campaign that culminated in the Battle of Tannenberg

right flank of the advancing German front in the West and entrain them for the Eastern Front. The Schlieffen Plan had demanded the *Schwerpunkt*, or heaviest thrust, be retained on the right wing of the offensive to ensure the envelopment of Paris and the reeling French Armies. But, now it seemed that the grand design which was to have knocked France out of the War had been abandoned because of fears that East Prussia was about to be overrun – and, ironically, the reinforcements were not needed by Ludendorff since the blow on the Russian left flank had been decisive.

FUTILE BAYONET CHARGES

That evening a disorderly stream of shell-shocked survivors from Usdau thronged the streets of Neidenburg where Samsonov had established his Headquarters. The remnants of the Reval Regiment – a mere platoon in strength – told Samsonov of the devastating fire from hundreds of guns which had raked their positions while, lacking ammunition, they could only reply with repeated futile bayonet charges. General Artamanov's First Corps on the left had ceased to exist, while, on the right, Blagovestchensky's Sixth Corps was reeling back from Ortelsburg, when Ludendorff committed the German 20th Corps to attack in the centre.

It was here, deep in the Grünfließ Forest that the Russians put up their fiercest resistance, and, even after their ammunition was exhausted, they fixed bayonets and counter-attacked again and again – even as the noose was tightening around the neck of the doomed Second Army. As the sound of the guns rolled nearer to Neidenburg,

Samsonov resigned himself to defeat, broke up his Headquarters, and accompanied by a handful of staff officers, set out for the front. That night he ordered a general retreat . . . it was clear that *Rennenkampf* had no intention of coming to the support of the Second Army and the only hope for what was left of it was *saue qui peut*.

But, with the German occupation of Neidenburg, the envelopment was complete: three Russian corps were now completely cut off in the forests between Tannenberg and Ortelsburg. All that remained on the 28th was the *coup de grace* – in Samsonov's case, this was self-administered when he wandered away from his staff officers and put a bullet through his brain.

Some units made desperate attempts to break out . . . few succeeded, many laid down their arms while others were scythed down by machine-gun fire. Some, like the survivors of the Dorogobuzh Regiment, not only held their ground to the end, but sacrificed themselves in heroic, but hopeless rearguard action. A passage from Alexander Solzhenitsyn's *August 1914* is a haunting evocation of the stoicism of the Russian soldier:

"At Dereuten, on high ground, and flanked by a series of lakes, the Dorogobuzh Regiment stood and held its ground throughout the bright, sunny afternoon and evening. There they exhausted all their ammunition; there they counter-attacked three times with the bayonet; there, at the age of 53, Colonel Kabanov was killed, and, of every company, less than one man in twenty was left alive. This miracle was due to more than just the bravery of the officers. Half of the troops were reservists who a mere month ago had

reported to their assembly points wearing best shoes, fresh from their villages, their fields, their private aspirations and their families. They knew nothing about European politics, the War, the battle which the Second Army was fighting, or the objectives of their Army Corps whose number they didn't even know. And yet, they did not run away, they did not waver or mangle, but drew some unknown source of strength to cross the barrier which divides a man's love of family and instinct of self-preservation from devotion to cruel duty. Three times they stood up and walked into fire with their silent bayonets. They had burned their boats. Others like them would retreat, return home; they owed such men nothing; they were not their relatives nor their brothers – yet they would stand and die so that they might live. Who knows what they thought that day, those doomed men, as they looked up into an alien blue sky, across alien lakes and forests? No one was sent to tell the Regiment that its task was done, that it could withdraw. The Dorogobuzh Regiment perished and only a very few survived: ten men carried away the body of their Colonel and their colours." (*August 1914*, Bodley Head, 1971).

Just how futile was the sacrifice of the men of the Dorogobuzh Regiment – and that of the thousands upon thousands of others who remained in East Prussia in mass graves? The destruction of the Russian Second Army at Tannenberg was followed by the routing of *Rennenkampf's* First Army at the Masurian Lakes in September. In those weeks Russia lost at least 310,000 men, and, by the end of the War, Ludendorff remarked that the Almighty alone could put a number to the millions of Russian dead.

Tannenberg, Russia's Verdun, inflicted an appalling toll on the flower of the Russian Army. By 1917, when the Russian economy had collapsed under the strain of the War, most of the loyal and patriotic elements of the Russian Army – like Colonel Kabanov and the men of the Dorogobuzh Regiment – were rotting in mass graves in Poland and Galicia. Sullen factory workers pressed into service by Kerensky and disaffected by non-Russian agitators were incapable of effective resistance before the ruthless and well-organised Bolshevik seizure of power in November 1917.

It is undeniable that Tannenberg bought time for France: without the sacrifice of the Second Army and the withdrawal of the German corps from the Western Front, Paris might well have fallen. But it may also be argued that the greater sacrifice of the Imperial Russian Officer Corps and Regular Army that began at Tannenberg also made it possible for an alien minority to organise the armed coups of the urban Soviets in 1917.

SOCIOBIOLOGY

Sociobiology controversy has ancient origins

BYRAM CAMPBELL provides an historical perspective on the struggle between the biologically-based concept of evolutionary ethics and the legacy of Judeo-Christian asceticism.

PRE-CHRISTIAN Greeks developed a wholesome attitude towards the human body for they came to regard it as a thing of beauty and encouraged athletic pursuits to make it strong and healthy. They also had a considerable understanding of the importance of heredity. Due to these factors, we may say that they believed in a sound humanity, based on the facts of biology.

Across the Aegean and towards the south, strange ideas were gaining a foothold; at first only with a few but gradually the few became many; who embraced the dogmas that the world is an evil place and that the flesh is the

seat of sin. With the acceptance of these beliefs, arose a complementary one, this being that the proclivity to sin might be overcome by practising mortification of the flesh. At least a few ascetics put this into practice and were admired for their "spirituality". Beliefs of this nature are such as to preclude any based on biological facts, and some of this unhappy situation is still with us. We are the spiritual heirs of asceticism. **Thus, historical facts show that ascetics once overcame sane and wholesome attitudes and beliefs; and, as we shall shortly find, they are well on their way to doing so again.**

One of the means employed by modern ascetics to belittle biology is to reject all ideas of innate worth. To account for differences in ability they assure us that environment is the all-powerful factor. Though environment does play a part in making us what we become, their faith that it is paramount has proved to be unjustified. Based on experience, the livestock breeder exercises great care in the selection of breeds, as well as preserving their purity. He knows that an improved environment has no permanent effects on his stock, nor can it have on humanity. He has also discovered that cross-breeding (mongrelization) will eventually lead to biological inferiority.

BIRTH OF THE MONIST

The continual arising of warped individuals such as we have observed — both ancient and modern, with their unwholesome attitude, suggests that an hereditary factor is involved. At least a few psychologists have recognized that inborn temperaments predispose us to certain kinds of belief. The tender-minded 'monist' is born.

The American sociologist, Lester Ward, was one of these. Ward profoundly affected American thought. Thoroughly versed in biology, he employed his knowledge to confuse and mislead his fellow sociologists with respect to the facts of human biology. When Social Darwinites advanced the belief that the survival of the fittest should work for the betterment of humanity, this aroused the fanatical opposition of Ward, who decided that society should be collectivized for the purpose of perpetuating the weak. Such an idea would have offended the sanity of the Greeks, and it should be equally revolting to us. But let us see what happened to it.

Ward called on 'morality' to back his position. Now, men of Ward's cast of mind have conditioned us to the belief that morality should be based on "spiritual" or abstract beliefs for they thrive on these. Thus, they reject facts, for these interfere with the pursuit of their manias. Based partly on mis-information, but largely on his inter-

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pretation of morality, Ward gained acceptance for his improper ideas.

Only sane beliefs about human biology can save us from deterioration. Without selection, a tendency towards degeneracy will overtake any group; human or animal. We may therefore declare that a belief which leads to the biological betterment of our group represents a first principle of morality. This is called evolutionary ethics.

A WARPED PROGRAMME

Modern ascetics have greatly expanded their field of operations. Though our very natures cry out against it, they would integrate us by force or persuasion. We reject their attitude as well as their arguments for these but reflect their own warped and defective natures. In addition, we repudiate their programme as a threat to our biological worth. As such it is offensive to our sense of morality.

One of the "spiritual" problems that agitate men of Ward's cast of mind, is that of equality. Though the belief in innate equality has been thoroughly disproved, Wardites reject these findings; showing that they are border-line mental cases. Still, for other reasons, the question of equality presents certain problems.

Nature has so constituted us that we wish to be superior. A belief in equality solves the problem presented by this fact; but only in a negative way. Under the sway of such a belief everyone, but more particularly the emotionally disturbed, may indulge in a feeling of oneness with the best. But, as we have seen, such a belief is untrue. It therefore endangers our sanity. Further, with time it will lead to a degenerate humanity.

Properly channelled, the drive towards superiority becomes of inestimable worth to our group, for it leads to more care in sexual selection — a basic factor in building an improved race.

In case we take pride in our race, group or kind we do not envy our superior members as do Wardites. On the other hand, we experience a proper feeling of oneness with them, for they are biologically a part of us. Further, this represents the only practical or wholesome solution of the problem presented by the fact of inequality.

If we are to have a sane and sound humanity, values must be tested in the light of reason as did pre-Christian Greeks. In case this is done we may incorporate the best elements of our culture into a value system; thus drawing on the accumulated wisdom of our kind, both ancient and modern.

We have a duty to our descendants to maintain the quality of our race. This, we place at the apex of our hierarchy of values. For us, it is the supreme morality.

Biological Marxism: the impossible synthesis?

A RECENT edition of the British sociological periodical *New Society* (October 1980) ran a feature article by a certain Peter Fuller on the "biological Marxism" of the Italian Communist theorist Sebastiano Timpanaro.

New Society is the 'on-going' Bible of Marxist social workers and others of that ilk. The mass revelation of Timpanaro's views in such circles ought to explode like a bomb-shell, but that assumes that Marxists are open-minded which they most certainly are not.

Although Timpanaro still claims to be a Marxist, the faltering steps which he has taken spell death for orthodox Marxism. As devastating to the Marxist cause as his views are, however, they may yet come to nought. Like all the great messianic religions which have devolved from Judaism, Marxism is based on blind assumptions maintained with unreasoning fervour. Marxists are afraid to debate with their opponents: they block their ears and attack.

Marxism is an ideological house of cards built up on the basis of a sterile scholasticism without reference to external reality. In no way is it scientific.

Fuller commences his review by outlining the character of prevailing Marxist orthodoxy in Western Europe, but his description is applicable to the orientation of Marxism as a whole:

"Men are described as if they were mere effects, or shadows, of a structure outside themselves. Any emphasis on human agency is spurned as 'humanism'. Men and women are treated as if they only came into being with ideology. Their biological and physical existence is ignored. Inevitably, ethics and aesthetics are dissolved into ideology, too . . . The validity of empirical observation of the objective world, of nature, is denied."

Timpanaro's publishers, New Left Books, proclaim that his work "will be one of the central focuses of cultural and intellectual controversy within and beyond Marxism in the next decade." (Our emphasis.)

Timpanaro exposes the central contradiction of Marxist theory which claims to be pre-eminently materialist, but closes its eyes to physical reality. Marx is silent about heredity and the other aspects of the natural environment.

Timpanaro points out "the very long time which supervened before life appeared on earth, and between the origin of life and the origin of man." He posits an acknowledgement of "the physical level over the biological level, and of the biological level over the socio-economic and cultural level . . ."

This view is more akin to Racial-Nation-

alism than Marxism. Racial-Nationalists recognize the process of natural selection in response to the environment influencing biology over a long period, and of resulting biological characteristics determining 'culture'. Marxists recognize merely a colourless, restricted and absolute socio-economic determinism.

The Judaeo-Christian Millenarianism which is the root of Marxist utopianism promised a life without death. Marxism cannot. Even if Communism were achieved, man would still be subject to illness, old age and death. The recognition of these elementary facts of life put the claims of Marxist utopianism into a more realistic perspective.

With regard to aesthetics, Marxists have tried to "explain" works of art as projections of social and ideological attitudes, but have failed to account for our appreciation of works of art whose social and ideological determinants we are unaware of. Timpanaro gives a biological explanation:

"Man, as a biological being, has remained essentially unchanged from the beginnings of civilization to the present; and those sentiments and representations which are closest to the biological facts of human existence have changed little."

Timpanaro's flirtation with Sociobiology opens what is for Marxists a Pandora's Box, at the bottom of which is a recognition of individual and racial variation and inequality, hierarchy, territoriality and ethnocentricism.

Every concession to biology is a negation of Marxism, and there must come a point when such 'Marxism' ceases to be Marxist. While Timpanaro goes "within and beyond Marxism" he nevertheless still clings to the description of being a "Marxist". This desire reflects a deep attachment to the 'Messiah', and is but an indication of the irrational religious nature of Marxism to which, in spite of everything, Timpanaro still adheres.

The attempt by Timpanaro to reconcile Marxism with biological reality and the development of our understanding of it in the form of the new interdisciplinary science of Sociobiology, parallels the attempts made by Christian theologians to reject the 'literal truth' of such Biblical fairy tales as the Creation, and to come to terms with modern science.

Timpanaro may be ignored, but if he is not then time alone will tell whether his form of revisionism will give Marxism a new lease of life, or whether it is such a big concession to reality that its pursuit must ultimately undermine the entire edifice of Marxist belief.

British Roots: the Normans

AS every British schoolboy knows the Norman conquest of England occurred in 1066. In fact, 1066 is regarded as such a watershed in British history that many schoolbooks begin at that date as if the British Isles had no past before that time.

The invading army only numbered some 6,000-7,000 men and in genetic terms the impact of the Norman conquest was the least significant of the various influences — Celtic, Anglo-Saxon, Viking and Norman — which have shaped the development of the British population in historical times. And yet the Conquest had far-reaching effects in many other ways.

THE CONQUEST

Norman influence had already begun to penetrate England during the reign of Edward the Confessor prior to the Norman Conquest.

The Conquest itself was launched with the blessing of the Pope by William the Bastard, Duke of Normandy. He landed at Pevensey in the Autumn of 1066 and began to ravage the Sussex countryside.

After defeating the invasion by the Norwegian King, Harald Hardrada, the English King, Harold Godwinsson, hastened southwards meeting the Normans near Hastings.

Instead of waiting for reinforcements which would have given the English an overwhelming superiority in numbers, Harold made the rash decision of committing his army to battle. This act of impetuosity threw away the near certainty of an English victory and decisively altered the course of history.

The elite Anglo-Danish Huscarls were supplemented by hastily gathered Fyrdmen, many of whom were poorly armed. Harold's army did, however, occupy a strong defensive position along a ridge.

The Norman army approached in three lines, each divided into three divisions. The first line was made up of archers, the second of heavily-armoured soldiers on foot trained and equipped for fighting at close-quarters, and the third of cavalry.

The three divisions were — from left to right — Breton, Norman and "French".

Fighting uphill against the close packed ranks of the English army, the Normans could at first make no headway. The famous Bayeux tapestry shows Norman cavalymen being hewed down by the massive two-handed Viking broadaxes wielded by the Huscarls.

The course of the battle only changed when a Breton flight enticed some of the Fyrdmen to break their ranks in pursuit. Seizing their opportunity, the Normans counterattacked the Fyrdmen who were now scattered and had lost the advantage of the ground.

The tactic was successfully repeated and, depleted in numbers, the English defenders were at last worn down and overcome.

A Norman chronicler quoted by Bryant wrote:

"In the English ranks the only movement was the dropping of the dead . . . They were ever ready with their steel, those sons of the old Saxon race, the most dauntless of men." (*The Medieval Foundation*, Collins 1966, pg. 77).

In a truly heroic style Harold died fighting in the ranks of the Huscarls, hacked down by a sword, incidentally, rather than wounded by an arrow.

The twilight that fell on what was henceforth to be known as Senlac Hill, was also the twilight of Anglo-Danish England, and the beginning of a new phase in British development.

It took a few years for Norman power to be consolidated. In the Summer of 1069 a Danish invasion army was welcomed by the Anglo-Danish inhabitants of the Danelaw, who rose in revolt to drive out the Normans. William responded by harrying the North of England in a ruthless and genocidal manner.

In 1070 the Danes switched their attack to the southern part of the Danelaw in order to join forces with Hereward on the Isle of Ely. After holding out for almost a year, Hereward was betrayed by the Ely monks,

and passed into legend.

(It is interesting to note that the national heroes of our early history were all symbols of resistance to successive (and eventually successful) waves of invaders. We identify with Boudicca who led an unsuccessful revolt against the Romans; Arthur, the Romano-British Celt whose culture was submerged by the Anglo-Saxons; Alfred, the Anglo-Saxon who could not stop the Danes; and Hereward — the Dane who was defeated by the Normans!)

NORMAN ORIGINS

The Normans were the descendants of Danish Vikings who had settled in north-west France, establishing their power at Rouen and Bayeux.

In 911 the King of France made the best of the inevitable by granting the Viking leader Hrolf Ganger the land as a fief in return for which he assumed its defence against further depredations.

The Vikings were baptized Christians, took French wives, and adopted the French language.

They did not, however, allow their conversion to Christianity to interfere with their widespread practice of (informal) polygamy. Thus while the Viking element in the Norman ruling class was diluted by intermarriage, Viking genes were spread amongst the masses by illicit unions.

Both William and his half-brother, Odo, were illegitimate, and this proved no bar to William being Duke of Normandy or Odo being Bishop of Bayeux.

If the Normans were themselves hybrids, what sort of population had their Viking forebears hybridized with?

The northern part of France was, and is of course, the most Nordic racially. The northern Gauls were true Celts — that is they were Nordids as well as being the bearers of



Norman cavalry
from the
Bayeux Tapestry



Motte-and-bailey, Co. Down

Celtic culture. France received a further infusion of Nordic genes during the Germanic Völkerwanderung. Saxons, coming by sea, had settled in the harbours of the north and west while the Franks occupied the interior.

Brøndsted describes Normandy as "a mixed Nordic-Frankish duchy" (*The Vikings*, Penguin 1965, p. 262), while Wise differentiates "Upper Normandy, where lay the capital of Rouen and the strongest Frankish influence, and Lower Normandy, where the Scandinavian influence and customs of William's Viking ancestors remained the strongest." (*1066: Year of Destiny*, Osprey 1979, p. 95).

Only the central division of the Norman army at Hastings were actually Normans, the rest as we have already said being Bretons and "French".

The Bretons were the descendants of Celts who had fled Britain not to escape the Anglo-Saxons, but attacks launched from Ireland. (*The Evolution of Man and Society* by Darlington, George Allen and Unwin 1969, p. 435).

The so-called "French" contingent was mainly composed of Flemings — direct descendants of the Franks who had retained their Germanic speech, while even its French speakers must to a large extent have been of Frankish origin.

GENETIC IMPACT

The Norman incursion was of only a few thousand knights and men-at-arms into a population of between one-and-a-half and two million. Its genetic impact fell almost exclusively on the ruling class.

Between 1066 and 1071 about half England's thegns had been killed in battle or rebellion. Others fled to Scotland where

they reinforced the predominantly Saxon population of the lowlands, or even joined the Byzantine Varangian Guard.

While William brought his own wife to England, it seems likely that many other Normans took English wives, English womenfolk thus making a significant contribution to the succeeding Norman aristocracy.

The disparity in numbers ensured that the effects of hybridization weighed more heavily on the Normans than on the English.

The direct genetic effects were in any case probably outweighed by the indirect effects. Just as the Normans had closed Normandy to the further inroads of their Viking kinsmen, so then did England become protected, never again suffering an invasion by force of arms.

WAY OF LIFE

The most significant Norman contribution to English society was the growth of feudalism: a centralized and structured system based on land ownership by a warrior caste. English society followed the classic pattern of feudalism, being dominated by men of alien speech who naturally clung together.

The early English Offa of Mercia (757-796) had styled himself *Rex Anglorum* — King of the English, but the Norman monarchs and their successors have been Kings and Queens of England. (*The Fall of Saxon England* by Richard Humble, Arthur Barker 1975, p. 33).

This change in style was a significant reflection of the change in relationship between king and people: there was no longer a bond of ethnic kinship — merely a materialistic claim to the ownership of land and the people who happened to live on it. The essentially cosmopolitan nature of the British monarchy has continued to this day.

The Feudal system which the Franks had originated and the Normans had developed was at variance with the characteristic form of Indo-European societies, where the "totality of the fighting men comprised" a "sovereign assembly — the *teuta*." (*Ancient Europe* by Stuart Piggott, Edinburgh University Press 1965, p. 80).

LANGUAGE

The great flourishing of English prose and poetry which had occurred in the century before the Norman Conquest was brought to an abrupt and devastating end. The Franco-phone Normans thought only Latin suitable for writing books.

By the time English re-emerged as a widely used written language it had absorbed a great deal of French and Latin vocabulary. Although this increase in vocabulary enriched the language in respect of providing us with different words for many subtle shades of

meaning, it also retarded English literary development for centuries.

ARCHITECTURE

Perhaps the most obvious Norman legacies in Britain today are the twin symbols of Norman power and prestige: castles and cathedrals.

The Normans were responsible for introducing into England their characteristic 'motte-and-bailey' castles. The motte was an artificial mound of earth surrounded by a ditch. Its flat summit was crowned with a wooden tower and edged by a stockade. Adjoining the mound was one or more courtyards, or baileys, also surrounded by ditches. These motte-and-bailey defences laid the basic pattern for the building of the later stone castles of the Middle Ages.

Contd. overleaf

British Roots: a conclusion

In this series on 'British Roots' we set out to establish the undoubted racial homogeneity of the Celtic, Anglo-Saxon, Viking and Norman settlers who have together contributed the main element in the British population. Even when taken together with the earlier Mediterranean and hybrid Mediterranean-Beaker Folk inhabitants of the British Isles, the picture is still a relatively homogeneous one.

The argument used by multiracialists that the British were already a "mongrel" population prior to the mass incursion of Coloured immigrants is simply absurd. It is based on the false idea of equating the cultural differences between the early tribal and national groups of Northern Europe with the major physical differences which exist between races.

We also set out to promote interest and pride in the way of life and achievements of our ancestors. In relating their history we have, *inter alia*, given due prominence to the military aspects of the struggles between them, for the arbiter in making the British what we are today was always a question of armed might.

Like it or not, military struggle is the ultimate mechanism by which the demography of nations is decided. That fact must be taken into account, not only when considering our heritage, but also in determining our destiny.

FOLK CULTURE

TRADITIONAL BRITISH FOLK SONG

PART THREE: THE EPIC BALLADS

THE style of early song was a heritage common to all social groups. It was almost certainly contributed to by all social groups, and its creators took their inspiration from the sources that inspire all literary creation: folk tales and legends, real life occurrences, and their own imagination and fantasies.

A. L. Lloyd states: "The road of the ballad runs from the magical to the heroic to the domestic." (*Folk Song in England*, Panther 1969, p. 143). We are here concerned with the long narrative ballads, and will be dealing with the later lyrical songs in our next instalment.

The longer earlier ballads are typically epic songs dealing with heroism and the supernatural, and are in the tradition of the ancient epics of Indo-European culture such as those of Homer and *Beowulf*.

As with all folk songs it is hard — and perhaps superfluous — to try to date these epic ballads. Some of their themes go back to ancient times, and may have come down to us in direct lineal descent. The form of many may have been substantially determined at least as far back as late mediaeval times. But they cannot with any certainty

be dated earlier than the time they were first recorded, and that could be in the early sixteenth century or only yesterday.

Some of the finest examples of heroic balladry come from Scotland or the Anglo-Scottish Border. Being by their very nature long, we are not able to quote a typical example in full. One song we can quote in full, however, is *The Twa Corbies* which — although lyrical rather than narrative — captures something of that sense of tragedy which is so characteristic not only of these ballads, but of the whole Northern European psyche and culture. It depicts two ravens planning to devour the corpse of a dead knight:

*As I was walking all alane
I heard twa corbies making a mane.
The tane unto the tither did say,
Whar sall we gang and dine the day?*

*In behint yon auld fail dyke
I wot there lies a new slain knight,
And naeboddy kens that he lies there
But his hawk, his hound and his lady fair.*

*His hound is to the hunting gane,
His hawk to fetch the wild fowl hame,
His lady's ta'en anither mate,
So we may mak' our dinner sweet.*

*Ye'll sit on his white hause-bane,
And I'll pike out his bonny blue e'en.
Wi' ae lock o' his gowden hair
We'll theek our nest when it grows bare.*

*Mony a one for him maks mane,
But nane sall ken whar he is gane.
O'er his white banes, when they are bare,
The wind sall blaw for ever mair.*

(corbies=crows, fail=turf, hause=neck, theek=thatch)

Images of heroism were not the monopoly of the Feudal aristocracy. With the breakdown of Feudalism, the Anglo-Saxon peasantry — which had been submerged by the Norman Conquest — reasserted themselves, providing their own heroes. Ballads relating to forest outlaws grew in popularity. The figure of Robin Hood no doubt appealed to the emerging class of independent yeomen, who — serving as bowmen — were providing the backbone of England's growing military prowess.

Several Robin Hood ballads were combined into the *Gest of Robyn Hode* but it is not certain whether this was actually sung, or whether it was merely a literary compilation. Lloyd states that it was in print in the early sixteenth century, and may have originated even earlier than 1400 (p. 148).

BRITISH ROOTS: THE NORMANS

Continued from previous page

The Normans were also enthusiastic church builders, their churches having the same aggressive quality as their castles.

WARFARE

Except at Hastings, infantry were not an important factor in Norman armies. The characteristic Norman warrior was a heavily-armoured horseman, with a long chain-mail shirt split for riding, helmet, kite-shaped shield, sword and spear.

It would seem from the Bayeux tapestry that rather than charge home with couched lances like their mediaeval successors, the Normans tended to carry their spears overarm and to use them for stabbing or throwing.

The Normans had evidently derived their horsemanship from the Franks, who had themselves probably derived it from the Gauls. There was, however, in their use of skirmishing tactics and the feigned retreat, a characteristically Breton flavour.

The conquest of England by comparatively

small numbers was a feat paralleled elsewhere in the same era, when a few hundred Normans seized control of southern Italy from the Byzantines.

The Normans, Bretons and Flemings were not racial aliens. The racial ideal of the mediaeval aristocracy founded by the Normans was a Nordic one. And yet, while we can identify readily enough with Celts, Angles and Vikings, there is something about the Norman Conquest that will forever remain alien. Perhaps it is the fact that English (if not British) national identity was beginning to develop. The closely kindred Angles and Danes speaking mutually intelligible languages were creating a hybrid Anglo-Scandinavian culture of some achievement and greater potential.

This development was — at its very beginning — cut short and submerged by a few thousand French speakers who were to retard the development of English society, culture and language. They also alienated us from our Northern European heritage, and orientated us towards the Mediterranean.

Only with the breakdown of Feudalism and its replacement by the strong Tudor State of Henry and Elizabeth could national culture re-emerge and flourish.

THE FAIRY FOLK AND MAGIC

Of the supernatural elements in the great ballads one of the most obvious is the fairy tradition. Many aspects of this tradition in British folklore reflect the pre-historic and historic race memory of the subjugation of short dark aboriginals by tall fair conquerors: the former being relegated to woods and credited with magical qualities.

The *Encyclopaedia Britannica* (1973) states under the entry *Fairy*:

"Various theories have been evolved to account for the widespread and persistent belief in fairies. One is that it derives from memories of Neolithic peoples precariously surviving in isolated communities after conquest by more advanced races. Such aborigines with their superior knowledge of the countryside and of nature gods, might easily be credited with magical powers, and occasional intermarriages, kidnappings and thefts between the two races would not be improbable. The case for this theory is strongest in connection with fairies of normal, or only slightly smaller than normal, size."

Although this explanation does not account for all fairy beliefs and all types of

fairy, it does at least explain the particular type of fairy known as the 'Brownie', a name obviously derived from Mediterranean racial characteristics.

Amongst the most appealing of the ballads with fairy associations is *Tam Lin*. It tells the story of a girl who bears a child of a fairy lover. The lover, Tam Lin, turns out to have been of human origin, and the girl successfully reclaims him from the fairy realm:

*O I forbid you, maidens a'
That wear gowd on your hair,
To come, or gae by Carteraugh,
For young Tam Lin is there.*

*There 's nane that gae by Carteraugh
But they leave him a wad;
Either their rings or green mantles,
Or else their maidenhead.*

*Janet has kilted her green kirtle,
A little aboon her knee;
And she has broded her yellow hair
A little aboon her bree;
And she's awa to Carteraugh
As fast as she can hie.*

(gowd=gold, wad=forfeit, kirtle=skirts, broded=braided, bree=eyebrow)

After summoning the attentions of Tam Lin by plucking a double rose, Janet returns to her father's hall where her pregnancy is detected:

*Out then spak her father dear,
And he spak meek and mild,
And ever alas, sweet Janet, he says,
I think thou gae wi' child*

*If that I gae wi' child, father,
Mysel maun bear the blame;
There 's ne'er a laird about your ha',
Shall get the bairn's name.*

(maun=must)

Protesting loyalty to her elfin lover, Janet returns to Carteraugh (where Ettrick and Yarrow meet, near Selkirk). She resummons Tam Lin and he explains to her that he is really of human origin. When returning from hunting with his grandfather, he fell from his horse and was caught by the Queen of the Fairies who took him to live in a green hill. He then explains how she can reclaim him from the fairies:

*Just at the mirk and midnight hour
The fairy folk will ride;
And they that wad their truelove win,
At Milescross they maun bide.*

(mirk=dark)

He tells her that he will be riding a milk-white steed, and that she must run to it and pull him down.

*They'll turn me in your arms, lady,
Into an ask and adder
But hald me fast and fear me not,
I am you bairn's father.*

(ask=lizard)

Tam Lin tells her that he will then be turned into a bear, a lion, a red hot iron bar and finally burning lead – when she must throw him into well-water:

*And then I'll be your ain truelove,
I'll turn a naked knight:
Then cover me wi' your green mantle,
And cover me out o sight.*

Janet follows his instructions successfully:

*Out then spak the queen o' Fairies,
And an angry queen was she;
Shame betide her ill-far'd face,
And an ill death may she die,
Fir she 's ta'en awa the boniest knight
In a' my companie.*

*But had I ken'd, Tam Lin, she says,
What now this night I see,
I would hae ta'en out thy twa grey e'en,
And put in twa een o' tree.*

(tree=wood)

Shape-changing is a recurring theme in mythology and folk song. *The Two Magicians* tells of a duel between a witch and a wizard, the former changing shape in order to avoid the advances of the latter. The same fantasy is also found in the ancient Greek myth about Peleus's rape of Thetis. As in *The Two Magicians* the male figure in such tales is often a blacksmith, a symbol combining strength and potency with the mystery of metal-working. Peleus was not a blacksmith but "he possessed a magic sword forged by the mastersmith Daedalus, who was instructed in his art by Athene herself." (Lloyd, p. 159).

Another aspect of shape-changing is to be found in *Polly Vaughan* which concerns a man who mistakes his love for a swan and shoots her. This story is again found in classical mythology in the tale of Cephalus and Procris, and is undoubtedly of ancient origin.

RACE

Besides its reflection in fairy folklore, racial awareness is implicit if not explicit in a much wider range of folk song.

Nordid racial features are attributed not only to aristocratic knights and other heroic figures, but to almost all the male and female subjects of folk songs where appearance is mentioned. The number of references to milkwhite skin and rosy cheeks, and to fair, yellow and golden hair is legion.

In *The Cruel Sister* fair and dark stereo-

types are directly contrasted. It tells of a knight who prefers the fairer and younger of two sisters. In a fit of jealousy the older sister drowns her rival, and leaves the body floating down a river. A harper finds the body, makes a harp from her breastbone, and strings it with her yellow hair. He then goes to the hall of the girls' father where the harp plays by itself and reveals the story of the murder.

Lord Thomas and Fair Annet tells of a suitor who is torn between the beauty of Annet and the financial resources of his 'nut-browne' (brown-complexioned) bride-to-be. Annet attends the wedding and Lord Thomas is so bedazzled by her beauty that he forgets his bride, kisses a rose and lays it on Annet's knee:

*Up than spak the nut-browne bride,
She spak wi' meikle spite;
And whair gat ye that rose-water,
That does mak yee sae white?*

*O I did get the rose-water,
Whair ye wull neir get nane,
For I did get that very rose-water
Into my mithers wame.*

(meikle=great, wame=womb)

This reference to heredity provokes the bride into drawing a long bodkin and stabbing Annet in the heart. When Lord Thomas sees Annet's blood he draws his dagger, stabs the bride, and then kills himself. Annet is buried on hallowed ground while Lord Thomas, as a suicide, is buried outside the kirk wall. A briar grows out of one grave and a birch out of the other, and they intertwine uniting the lovers in death: an image common in folk song and with strong mythological roots.

Another song with a racial theme is *Hugh of Lincoln*. Hugh is playing football with some other boys when he kicks the ball through a Jew's window. Hugh goes to fetch the ball and is enticed inside by the Jew's daughter who bleeds him to death in a ritual slaughter.

The epic ballads provide us with a glimpse of a society with a vision of itself at once heroic and magical, savage and enchanting. That society has long passed, but we still share a racial continuity with it. That is why the memory of it, enshrined in the ballads and elsewhere, has continued to exercise fascination, fire the imagination, and inspire stories and poems of adventure, romance and fantasy.

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REVIEW

JOHN THORNTON BANNERMAN

Hrolf Kraki's Saga

*Though life is lost, one thing will outlive us;
memory sinks not beneath the mould.*

*Till the Weird of the World stands, unforgotten
high under heaven, the hero's name. /ten,*

— The Bjarkamál

THE stories and sagas of the Old Northland, the homeland of our Anglo-Saxon and Danish forebears, are an important part of the cultural heritage of our folk. They are also, if well told, exciting and enthralling in themselves, as well as providing inspiring examples of heroism and an insight into the way of life of our ancestors, who, if perhaps less 'civilized' than we are, were certainly richer in qualities such as courage, honour, loyalty, steadfastness, and integrity than are many of our contemporaries.

Many of the heroes of the North, and the Gods they followed, will be familiar to readers thanks to the Eddas and sagas painstakingly committed to vellum by mediaeval Icelanders such as Snorri Sturluson before folk memories of them and their deeds were wholly extinguished by the dead hand of an alien creed. But the hero of this tale, Hrolf Helgisson, called 'Kraki', King of Denmark, was less fortunate than the Gods of Asgard, Sigurd Fafnir's-bane, Burnt Njal and many others. For, though there is little doubt that he actually existed in the sixth century, and

his uncle, King Hroar, appears in our own Beowulf epic as 'King Hrothgar', no saga but only a mass of disconnected folk tales and battered literary fragments, often confused and contradictory, have been borne to us, fifteen centuries down the river of time. That and a memory of greatness and majesty which lives among the Danes today much as that of King Arthur lives in the hearts of our folk.

It has been left to Poul Anderson, himself a Danish-American learned in the history of the pre-Viking Denmark in which Hrolf lived, to collect and gather together the tales and the fragments and from them weave, in so far as it now can be woven, the tale of the man modern Danes still remember as their greatest king and the founder of their capital city, Copenhagen. (*Hrolf Kraki's Saga* by Poul Anderson, Ballantine Books, New York 1973).

But Anderson is not merely a scholar, one of the small band of men, outside Iceland where it is still a living speech, who can read Old Norse, the language of our Viking ancestors. He is also a master storyteller, who has established a firm reputation as one of America's most accomplished and prolific science fiction and fantasy authors. As a result he has avoided the ponderous style, which many readers find somewhat tedious,

in which the Icelandic sagas — masterfully worded in the original — are usually rendered into English. Anderson consciously sought, as he put it, to make the narrative "enjoyable to read while staying faithful to its originals." To that end he has cast the tale he has reconstructed in the form of a gripping, often moving and inspiring, and always highly readable novel.

The tale is relayed through the medium of a Viking era storyteller, a device which allows the author to introduce anachronisms from that later period about which our knowledge is so much greater. Besides relating the pre-Viking saga of Hrolf, the book thus also contains numerous accurate and interesting details about the culture, way of life, weaponry, military tactics and society of the Vikings.

It is quite impossible here to do justice to the epic saga of heroism, nobility, boldness, dedication, love, sorcery, blood, battle, treachery and death, great men and mighty deeds, which is the tale of King Hrolf who first laid the Danish Islands under one rule, of his distinguished forebears — the Skjoldung kings, and of the glittering and gallant band of heroes and warriors he gathered around him. It is, however, done justice in this fine and worthy telling.

This reviewer can only recommend the reader to read it for him or her self, not only for the pleasure of reading a fine tale well told, but for its depiction of a people whose blood runs deep in the veins of our folk.

FORUM

Heritage and Destiny aims to help provide a forum for the objective analysis of important issues, including the assets and liabilities of all political, economic and religious systems.

Our *Forum* section is where you — the readers — can present your comments and ideas, especially where these are short and thus unsuitable for inclusion in the form of articles.

If you have anything interesting to say on the themes with which we are — or ought to be — concerned, then let us have your views. Address contributions to *H&D Forum*, Heritage Books, BCM 5766, London WC1V 6XX.

In order to promote the freest possible debate, contributors will be identified by numbers only.

• Is the 'Green' front only a 'Red' front? It would certainly seem so from the present day anti-nuclear movement; but everybody knows that Communists will support anyone or anything if they see it as being in their best interests to do so. I would suggest that

the justness of a cause has nothing to do with whether or not it is supported by Marxists. All their support proves is that they have something to gain by promoting the cause in question; a black mark against the cause, to be sure, but not I think a ground for rejecting it for that reason alone.

As a matter of fact, Red ecologists put all the emphasis in the ecology issue on the fight against nuclear power and the gap between the Western world and the so-called "underdeveloped nations" for good reason. They have nothing to gain by pointing out that these islands of ours are crowded and alarmingly dependent on food imports. The repatriation of dark skinned foreigners would go some way to improving the situation. Long live national ecology!

The issue is not, as liberals would have us believe, merely one of the exhaustion of natural resources. It also has to do with our traditions and what Burke called the "intangible threads" that tie us to the past. How can we be proud of our heritage when the features of Britain that bear witness to that

heritage are destroyed? The world dictatorship that is coming will ensure that the world is totally urbanized: the loyalties of country people being unacceptably parochial!

We are callously destroying other species in order that the largest possible number of our own may live. Is to doubt the wisdom of this policy Marxist? Is it not rather more Marxist to cherish the nineteenth chimera of growth to happiness for ever and ever, world without end, amen?

I am a patriot. When I think of Britain and what makes me proud of my nation, do I think of the sprawling suburbs of London? The holiday chalets and the caravans of the West Country? The international hotels, insurance offices, banks, counting houses and all the other centres of international intrigue built in the heart of the capital? Will my patriotism not be more readily stirred by the beautiful countryside of the South Downs, the Yorkshire Dales, the old cathedral cities, the pubs, the customs, the dialects, the things in short that make my country **unlike any other?** (14)

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Contd. overleaf

home the theme that America has changed for the worse because its once dominant population group, the Americans of Northern European descent — the Majority, has been reduced to second-class status.

To put it more graphically, the sickness of America is the sickness of the American Majority, which is presently racked by a double infection: (1) the moral debility of liberalism, and (2) the rampant virus of minority racism.

Sick to the point of moral disintegration, the Majority has become the loser in a racial war. The Majority defeat is a harbinger of decadence and downfall: if the Majority goes then so does America. The question is no longer the survival of hallowed political, legal and economic dogmas, but the survival of Western man in the New World, and perhaps in the Old.

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